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Original.

A SERMON,

Delivered in the Bleecker-St. Church during the late Session of the U. S. General Convention,

BY CALVIN GARDINER, OF WATERTVILLE, ME.

"The whole world lieth in wickedness."—First Ep. John, 5: 19.

It is a startling fact, that which the text announces. Sad it is to think, and to think how true it is, that "the whole world lieth in wickedness;" that there is no spot on this earth, fair and lovely as it was made by the hand of the Creator, which hath not been blighted and blurred by sin—where social evils have not darkened the prospects and ruined the peace of society—where the foot of the strong hath not been placed upon the neck of the weak—where the scourge of war hath not left its desolated track, and where man hath not lifted his right arm against the Throne of God, and the good of his fellow man. But this fact suggests the question, which we propose to make the subject of our present discourse, viz: How, or by what means, is its reformation to be effected?

And we say, in the outset, that a world so wicked and depraved as this is represented to be, in the Holy Scriptures, and as facts all around us do plainly attest, needs to be reformed. No one will doubt this. But when we speak of its reformation, we mean something that is real and essential—not merely superficial and empty. There is already much of pious pretension in the world, and many wonderful things are said, touching the progress of truth and righteousness in the earth. But we have no great faith in these self-complacent assertions, and laudations, when we look around us, and see society shivered to atoms by contending and factious parties; and errors, social and religious, spreading their pernicious influences over the whole broad surface of intelligent humanity; and the spirit of retaliation and revenge carried into the enactment and execution of human laws; and man enslaving and oppressing his fellow man, and buying and selling him in the market-place; and nation unsheathing and lifting up sword against nation, and bathing it in the blood of human souls. We have little faith, we say, in all that is said about the general prevalence of truth and righteousness, when we see all this wickedness going on among us, and around us; and we are sometimes inclined to speak out, in the strong, pertinent language of the Apostle Paul, and say, "Thou that teachest another, teachest thou not thyself? Thou that preachest a man should not steal, dost thou steal? Thou that sayest a man should not commit adultery, dost thou commit adultery? Thou that abhorrest idols, dost thou commit sacrilege? Thou that makest thy boast of the law, through the breaking of the law dishonorest thou God?" If not these inquiries precisely, similar ones, at least, might be pressed upon the public attention, at the present day, with much propriety and profit. Manifestly, men, almost every where, are readier, far, to talk long and loud about righteousness, and urge its claims upon others, than they are to practice it themselves. And hence we need a reformation which shall reach the

secret springs of action, and make them effective in producing right conduct. We need, in a word, to reach and renovate the heart.

This, then, is the reformation we need. Not that which touches lightly upon the surface of society—not that which reaches only to the outward man, and lays a restraining influence upon his conduct—but that which goes down to the deep foundations of man's social nature, and penetrates and purifies his heart, and makes him a good man from principle and feeling. Little is done, we think, toward reforming a man, when he assumes to be a good man, merely because, from the restraining influences of society, he dare not be otherwise, or appear to be otherwise; or when he is merely held back from wrong-doing from the love of praise, or the fear of censure; or even when the terrors of the rod hold him in obedience to the requirements of the law. It is only when he does right because it is right, and acts from a controlling, virtuous principle, existing and exerting its power within the soul, that we can pronounce him to be a good man, a christian. To be a reformed man in the truest and best sense of the word, the sources whence actions proceed must be pure; and the motives urging to a holy life, and the dissuaves against wrong doing, must come from sentiments and desires within, not from the world without. The fountain must be pure, in order that the streams issuing from it shall also be pure.

Such a reformation as this, we say, is needed. And, hence the question, how, or by what means, is it to be effected?

Upon the negative of this question we have but very little in this discourse to say, although very much might be said upon it. Various methods have men devised to reform the world, but have failed, nevertheless, of reforming it. Thousands of reformers—pretending to be so, at least—have sprung up, in times past, many of them with more zeal than knowledge, and have vainly imagined that they have found out the true way of correcting the evils of society, reforming all abuses, and restoring the world to its pristine condition of innocence and bliss. They have tried to reform it by Human Philosophy; but Human Philosophy, coming from a source as dark and sinful as the moral nature it was intended to reach and reform, and not unfrequently shadowing forth that very nature, could not reform it. They have also tried Human Legislation; but Human Legislation, also, comes from a very imperfect—sometimes, we are sorry to say it, from a very polluted—source. Human Philosophy and Law, therefore, are not to be depended upon, for the reformation of the world. Yet, upon these have the chief reliance, by the wise men of this world, been placed. Other methods, also, we grant, have been resorted to; but they have all come from men, who have themselves stood in need of a reformation as much as those they aimed to reform. They have never been able, of themselves, to find out the proper means and appliances for the reformation of man's moral nature; and they never will. To accomplish this object, a higher, a superior, a more efficient Power, than any of these, or of all of them united, is needed. And this leads us directly to this question, what is that power? Let us turn, for a moment, to its consideration. Let us see, if we can, through what instrumentalities and influences the world is to be reformed.

We have already said, that men have tried to reform the world by Human Philosophy and Human Legisla-

tion. Let us not be understood as speaking against their efforts through the medium of these agencies. Human Philosophy and Laws, both of them, in their proper place, have their uses, and cannot fail to do good. And hence we say, let wise men, with their Philosophy, lead men on in the pathway of moral sciences as far as they may; let Civil Institutions and Enactments exert all the restraining and reforming power they possibly can; and still, there will be something wanting to make man's moral nature what it ought to be, and to give a right direction to human conduct. There will be something needed which will reach the "inner man," which will teach and influence the heart, which will make pure the sources of action, and give a proper character to the motives, actuating and controlling man's conduct. And here is presented to our consideration the great aim and object of Christianity, in its action upon man's moral nature. This is indeed, the Power, that is to reform and save the world. It was intended to break down all the sinful desires of the heart, and extend its principles to the regulation of the thoughts and intentions of man. All its precepts, prohibitions, requirements, aim directly at the source of moral action. It was designed to pluck out from the soul of man every foul and noxious weed, destroy every plant which Heaven had not planted, and fit the soil for the reception of the pure principles of virtue and truth. To this end the Savior earnestly inculcated the doctrine, that "not that which goeth into the mouth defileth a man, but that which cometh out, this defileth a man. * * * * Those things which proceed out of the mouth, come forth from the heart, and they defile a man. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies. These are the things that defile a man; but to eat with unwashed hands, defileth not a man." In this is seen, at a single glance, what Christianity is designed to accomplish for man. While the wise men of this world teach us, that there is no merit or crime in the intentions of man, Christianity strikes at the root of this matter, and pronounces the man criminal, in whose heart is conceived the design, simply, which would lead him to the commission of an evil act of wickedness. If an evil thought is in his mind,—if a base passion rankles in his heart—if he has formed the design to murder, or lie, or steal, or bear false-witness, or do any other deed, named in the long catalogue of crime, he is already criminal, in the sight of Heaven; and, although human law may not be able to reach and punish him for the crime, yet he is justly obnoxious to the punishment, involved in the penalty of the law of God, and he cannot escape it. We may say, indeed, that, if he has an evil heart, however fair he may externally appear, he is a sinful man, and the judgments of Heaven will not long slumber over his guilty soul. God, who seeth the guilty purposes of his heart, will not long delay in bringing him to the tribunal of Justice, and rewarding him according to his deserts.

Now here is stated, as we think, though very briefly, what Christianity proposes as its object, and what it aims to effect, in alteration to man's moral nature. And it seems to me most evident, that it occupies a place, and professes to accomplish objects, which neither Human Philosophy nor human Legislation, has any right or reason to claim. The most exalted moral maxims, which the wisdom of man has ever inculcated or conceived, do not reach the point, to which Christian morality strives to attain. And human laws, even when they attain to the highest point, at which they aim, reach only to the outward condition of society, and establish rules and regulations for the government of man's conduct, as members of the civil compact. But the object of Christianity is, to Reform, entirely and thoroughly, man's whole moral nature, and make him truly, what he ought to be, a good man—a Christian. And whoever will examine its principles, its prohibitions, its requirements, its manifest tendencies, when those tendencies are not counter-

acted by opposing causes, will at once perceive that it is calculated to accomplish the object, at which it aims. And who would not rejoice to witness its triumphs, the prevalence of its moral principles, in all the earth? Who would not be glad to see the members of every community pure in heart, and actuated by the forgiving and benevolent spirit of the Religion of Jesus? Who would not be glad to see intemperance stayed at its sources, and its streams of pollution and death dried up? Who would not be glad to see the oppressor's arm shortened, and the enslaved every where go free? Who would not be glad to see the Demon of war cast out, and nation no more lift up sword against nation? Who would not be glad, in short, to see the world, now living in sin, and under the power and dominion of the Prince of darkness, reformed, made free, and enter into a perfect and holy rest? We need but say, every man. Then let every man practice the precepts of Jesus, and follow the illustrious example he has set them, and be influenced by the pacific spirit he constantly manifested, and the world will soon present a better aspect, and move forward in the pathway of truth and righteousness with a surprising rapidity, towards its destined point of moral elevation. But, "I speak as unto wise men; judge ye what I say."

The work, then, my hearers, to which we have now chosen to direct your attention, is before you, and is nothing less than the Reformation of the world, or its salvation from sin, through the instrumentality and agency of the Christian Faith. How is this, we still inquire, to be effected? And we say, in answer, that we have long been decided in our mind, that if the world shall ever be reformed, it must be done, by the Gospel of the Grace of God, in the hands of the Evangelical Ministry. And by the Evangelical Ministry, we mean, not that which is falsely so called, but the ministry of love, the ministry of life, the ministry of salvation, proclaiming the truths of the Gospel to a lost and perishing world. We mean, in few words, *our own*,—not that merely, which bears our distinctive name; but that which declares the love of God to man, and preaches Jesus and him crucified, as the Savior of the world, bear whatsoever name it may. Nothing else can do it—nothing, but the holy influences of God's love upon the heart. Denominations cannot do it. The threatenings of the law, human or divine, cannot beget in the mind of man, gratitude and love to God, or awaken a spirit of deep devotion in the human soul. Nor can the flames of the infernal world, if any such there be, even if they could be laid open to the gaze of mortals, exert a reforming power upon the heart. There is, indeed, no principle or power in the Ministry of Terror which can reach the heart of man with a regenerating and purifying influence. The fear of punishment may make men pause, in their course of iniquity, and tremble, and stand back from the stern voice of violated laws: or it may exert a restraining influence upon sinful passions and desires; but it is the sweet voice of mercy, issuing from the throne of Heaven, or coming up from the gushing fountains of love in the human soul, that breaks down the stout and stubborn heart of the sinner, awakens in him a spirit of gratitude and praise, and draws forth the affections in holy exercise to God. Is it not so? How long has the Ministry of Terror been pouring forth its stern denunciations against the sinner, without producing any manifest results, favorable to the reformation of a sinful world? And echo answers—how long? Centuries even, have run their course, and mingled with the mighty Past, since human wisdom first devised the plan of coercing men, by the fear of torments unending, to discharge their proper duties to God, and their fellow men. And what has been the result? Has the world been reformed? Has it been made better for these efforts? Ask the history of the Past, and that shall answer the inquiry? Ask the present generation, who are still listening to the voice of Terror, and they shall tell you the result? But

you need not ask these questions. Take our word for it, that no good has ever come from them, or ever can come from them. So far from it, they have been a source of evil, and that almost continually. Nor can they, in any time to come, produce a better result.

So then, as we say, the preaching of terror, in relation to the final destiny of man, has never yet produced any decisive and lasting good. It never can produce it. Temporary restraints it may lay upon human conduct, in many cases; but no genuine reformation can ever be effected through its instrumentality. It is not in the power of man to make men religious, or pure in heart, by restrictive and coercive measures. It must be done by the power of love, of sympathy, of kindness, of tenderness, of compassion;—by “the grace of God, which bringeth salvation to all men.” This was the principle of action adopted by the blessed Savior of the world, and which rendered his ministry so successful and efficient, while he lived and labored upon the earth. And do we not see it illustrated, also, in a very striking manner, in all the great moral reformations, which are now in progress all around us? Discerning and intelligent men, from the experience of the past, as well as from the religion of their Master, have learned wisdom, and begin to feel the conviction settle deep into their minds, that the law of kindness, and not the law of coercion, is the true principle to be adopted in reforming the world, if the world shall ever be reformed. The look of pity, and the voice of kindness, meet the intemperate man, in the lowest stages of his degradation, and the hand of friendship leads him forth into paths of safety and peace. The barbarous law of retaliation, demanding the death of the offender, or blood for blood, is giving place to a prevailing sentiment, recognizing the sacredness of human life, and the disciplinary nature of all punishment; and even the prison house is becoming a place of reformation for the incarcerated, rather than a place of torture. Men are beginning to find that, deep down it may be, in the soul of man, there is a virtuous principle which, nevertheless, may be reached, and brought forth into action, and made effective in the labor of reformation. But the voice of terror cannot reach that principle; it shrinks back from it, and resists, unceasingly, all its appeals. For this reason, the plea of persuasion, and the soothing voice of sympathy and affection, are found to be more effectual in calling it forth into action, and making it predominant in human conduct, than the stern rebuke, or the potential voice of denunciation. And hence, the true Reformers of the age, acting under the influence of the spirit of Christianity, are laboring with good success, in “overcoming evil with good,” and bringing men up from the pit of pollution and death, and placing them in the ranks of the virtuous and good. Nor need it be feared that, in the end, they will be triumphant in their labors of love. They are engaged in a holy ministry, and God himself has pledged his word to give it success.

Nevertheless, there are obstacles in the way, and difficulties to be overcome, of no ordinary magnitude, before the work shall be accomplished. The masses of the community are beginning to think right, and will soon act right, in this matter; but yet, there are men, high in place and power, and exerting an immense influence on these masses, who are wrong in their principles, if not in their practices. There are strong minds yet struggling, with unremitting energy, to counteract this tendency of the Christian principle in the human soul, and to create therein a burning desire for restrictive and coercive measures. Even yet, there are advocates, not a few, in Church and in State, for the continuance of death penalties; for more stringent enactments against offenders, and for a stronger arm to carry those enactments into execution. There are yet those, whose voices are still for war; who talk longer and louder about tarnished honor, a blurred and blotched national escutcheon, “our country, right or wrong,” than about the horrid

evils of a sanguinary conflict, ravished and desolated countries, the sufferings of the wounded and dying, and the secret tears and groans and lamentations of widows and orphans. Lordly selfishness still binds man in fetters to his fellow man, and holds him in perpetual bondage, for its own use and behoof forever. And indeed, every where, in all directions, strong men, opposing principles and influences, prescriptive claims and usages, are at work checking the progress of human reform and freedom, and counteracting or neutralizing the blessed effects of the true Christian Faith.

But although there are obstacles to be overcome, and difficulties to be encountered, in the establishment of the true Christian principle in men's minds, through the instrumentality of which a world now living in wickedness is to be reformed, yet we do not despair of ultimate success. We see causes in operation, which, however they may be retarded by occasional disturbing agencies, will ultimately produce their appropriate results, and bring to pass the “golden age,” predicted by ancient sages, and plainly foretold in the Book of Revelations. The true ministry of the Christian Faith must ultimately succeed; and all the sinful excesses of man, and discord, and oppression, and war, must cease, even to the ends of the earth. The power of the adversary, we know, is great; and strong are the influences which he exerts upon our race; but the power of God is greater still, and none will be able to resist, in the end, the mighty influences of love, exerted upon the world through the Gospel of his Son. Strong as Hatred is, Love is stronger still. Mighty as the Powers of Earth may suppose themselves to be, Heaven is mightier far, and will succeed in the establishment of its principles in all hearts. Trusting in God, therefore, we look for a successful issue of the agencies and instrumentalities, through the medium of which the world is to be saved, and Christian principles established in all the earth. Strong is the spirit of love, and it will prevail.

Is this conclusion doubted? A great work it is, we confess, to reform the world. It is not to be effected in a day; not by a temporary, spasmodic movement. But this is an Age of Reform, so called at least; and men, every where, are entering upon the work with true hearts, with firm purposes, with resolute minds. Combining their efforts, and taking a comprehensive survey of the field of action, they say, **IT MUST BE DONE!** And done it will be. Not, indeed, by men's efforts alone; not merely by the resoluteness of human will, or the force of human energy, or the strength of human arm; but it will be done, nevertheless, by the Gospel of the Grace of God, and the regenerating influences of the Holy Spirit of Truth, through the medium of human instrumentalities. Doubt not, then, the result. Enter the field of labor with a strong heart, and with confidence in the power of God's love; and while you survey a world living in wickedness, a world in ruins, look away to the Cross on Calvary, and “Behold the Lamb of God that taketh away the sin of the world.” Success in the end is certain.

It is a glorious work. Never has man been engaged in an enterprise more glorious, because involving more the best interests of intelligent humanity, than this. A world living in wickedness is a fearful thing to contemplate; but when we consider the power of God, engaged in the work of its redemption, and the tendencies of the age towards the appliance of wise means, or true Christian principles, for its reformation, we cannot fail to take courage, and may reasonably anticipate a glorious triumph; more glorious, because bloodless, than was ever gained in any field of human slaughter. We go forth in this holy enterprise under the spotless banner of the Prince of Peace; and, every where go up, not the feverish plaudits of the excited multitude, welcoming the warrior from the tented field, with his garments rolled in blood; but the cheerful voices of encouragement and congratulation, uttering the true sentiments of souls

redeemed from sin and error. And surely, a work like this, giving freedom to enslaved millions, by the power of love divine, and filling their souls with joy and gladness, is a glorious work. None can be more so. And this should stimulate us to increased efforts, and urge us onward to its final consummation. We shall have our reward. Heaven stands pledged to reward us all "according to our works."

And it can be done. Archimedes it was, we remember, who boasted that he could remove the earth from its place, if he had but another world without it, upon which to stand to do it. The true Reformer, standing upon a point without himself—standing upon the firm foundation of the religion of Jesus, which is not of this world, and resting the fulcrum of his moral lever upon Christian principles and practices, can lift the moral nature of man from its present position to its proper place in the moral universe. Like the veteran apostle, "He can do all things through Christ, who strengtheneth him." There is no undertaking, embracing the glory of God or the good of man, too vast for him to accomplish, if he will but trust in Heaven, and do his duty like his Master, whom he takes for his Leader and Guide, "he shall see of the travail of his soul and be satisfied."

Go on, then, ye who have engaged in this holy enterprise, go on, taking encouragement from the past, with bright omens of success all around you, relying upon the strong right arm of the Eternal, and the day of triumph will surely come, and will not long be delayed in its coming. Go on, remembering the promise of Him who "spake as never man spake," whose life and labors were devoted to this righteous cause, whose miracles of mercy attested the divinity of his mission, whose death purchased the world's redemption—go on, we repeat it, remembering the promise, "Lo, I am with you always, even unto the end of the world!"

Original.

IMPORTANCE OF OPINIONS.

For many years past there has been, among a portion of liberal Christians, a disposition to undervalue religious opinions. Though the Master prayed—"Sanctify them through thy truth, thy word is truth," we have been told that it is immaterial what a man believes, if he lives a good life. We grant that the essential is a good life; but since the conduct of men is always according to their opinions, how can we expect those to live right, whose opinions are wrong? Our Unitarian friends have done more than any others to give currency to this false maxim; and they more than any others have been injured by it. In consequence of its influence, they have in their body vast numbers who think it wholly a matter of indifference what a man believes, or whether he believes anything. Among us there are not a few tinctured with this foolish absurdity. There are those in all sects who are mere apes, and who are sure to imitate whatever they see others do. With some no higher authority is needed than the example or opinion of another. The Unitarians are beginning to see the evil of undervaluing opinions. Rev. A. P. Peabody has spoken upon the subject in an able manner. We ask the reader's attention to what he has said:

"In attempting to meet the false tone of sentiment and feeling to which I have alluded, I would first speak of the duty of serious and diligent inquiry as to the evidences and fundamental doctrines of religion. You cannot doubt that there is such a thing as absolute truth with regard to these subjects. There either is, or is not

a personal Deity. He either has, or has not given an express revelation. Either our own intuitions are absolute authority on all matters of duty, or else we have some higher ground of authority, and some ulterior court of appeal. Christ either spoke under the special inspiration of God, or else he uttered his own words, which he says that he did not. He either cleansed the lepers, gave sight to the blind, and raised the dead, or else he falsely pretended to do these things. He either rose from the dead, or else the whole Christian world have all along built their belief and hope of immortality on a false foundation. It cannot for a moment be pretended that these are unimportant subjects of inquiry, that they hold a secondary place in comparison with any subjects that can occupy the mind of man, or that our conclusions concerning them are indifferent as regards the emotions of reverence, confidence and love towards God and Christ. Now, outward goodness—the morality of the lips and the hands—is undoubtedly of essential importance. But we have higher powers than those of speech or action. We have the capacity of inquiry, of research, of weighing argument and evidence, of investigating the foundations of belief and the sources of truth. These powers must have been given us, that they might be used and well used. They cannot have been designed to remain inactive, or to be employed carelessly or without a sense of accountability for their exercise. Their right and faithful exercise is an essential department of duty, an essential branch of moral goodness. And, if they are to be employed on any subjects, they ought surely to be employed on the most important of all subjects—those on which a serious mistake may compromise the well-being of our own souls, and through our influence, of many other souls, in the present life and in the life to come. But what a shameful account are very many preparing themselves to render! 'Thou gavest me, O God, intellect and reason, the power of searching for myself into thy truth, of weighing for myself the proofs of what men said was a revelation from thee—the credentials of him who professed to perform upon the earth such works as made his words infallible. But I forebore to use these powers. I held these themes as of insignificant moment. I yielded my unreasoning assent to whatever scheme of doctrine happened for the time to be plausibly set forth. No strong effort of my own has sought to separate between reason and sophistry, truth and error; and here thou hast these powers, wrapt in a napkin through life, rusted by disuse, the shrivelled remnant of a noble mind.'

After having dwelt thus strongly upon the duty of inquiry, and of forming our opinions from a careful examination of the evidence and fundamental doctrines of religion, he proceeds to show that abstract opinions exert a great power over our actions. Hear him.

"I would next remark that our abstract opinions have an important bearing on our outward morality. True, there is no essential difference of opinion in Christendom, between men of strict and of lax sentiments, between believers and infidels, as to outward moral duty. And that there is none, is to my mind strong proof of the distinctly divine origin and authority of our Savior's teachings. For, before he came, the science of practical morality was all at loose ends. There was no virtue, which wise and profound men had not stricken or omitted from the list, no vice or crime, which they had not enrolled among the virtues. But, since the sermon on the mount was in the hands of the civilized world, no one, whatever his belief, has pretended that he could add to, or take from this perfect compend of human duty. With regard to personal obligations, there is now no avowed difference of sentiment. Only as to the application of moral principles to bodies of men, communities, and nations, is there a diversity of opinion, and even that is rapidly melting away. It would seem as

if there were in the moral doctrines of the Gospel something that awed men into unanimity, constrained assent, compelled belief.

"But we need much more than the mere knowledge of duty. We need reasons and motives for our conduct. We need that which can stem temptation, subdue desire, and bind the soul in allegiance to the law which it owns. Now false and defective opinions never manifest themselves in the conduct, if the life be passed under circumstances favorable to outward goodness. We will suppose the case of a monomaniac, sound on every other point, who yet persists in maintaining that fire can do no harm. If he live in a warm climate, and matches never happen to lie in his way, he may perform all the functions of a sane man, and neither himself nor any one else be the worse for his delusion. But leave him alone with a fire, or let him find a match, and there may be bitter cause for regret that he had not been treated as a lunatic."

Mr. Peabody applies this figure with great force to the man who has no higher authority for his conduct than his own intuitions or conjectures. Though he admits that a man may scoff at the idea of believing the law from the lips of another, and spurn the thought of a voice from heaven, of teachings sealed by a miracle, and confirmed by the fearful sanctions of a just retribution, and lead a virtuous life, he contends that that is no proof that a divine law is not needed. Such a man he says, "may have formed all his habits, before a doubt crossed his mind as to the faith of his childhood. He may occupy a position which depends upon the purity of his character. He may be surrounded by influences which it is beyond his power to resist, in favor of outward goodness. He may have those chastened tastes, and thoughtful intellectual habits, with which vice seldom finds a lodgment. His appetites and passions may be weak, and his judgment strong. Under all these favoring circumstances, he may live and die an exemplary man, and multitudes of the unthinking may point to him, and say: 'Of what avail are faith and authority? Match, if you can, this man, for purity and excellence of speech and life, among those in whose balances he is found wanting.'"

To show that the above admission does not invalidate his position, he introduces the following case. We ask particular attention to it:

"Here is a young man, well-disposed and well-behaving, whose habits however are not yet fully formed, whose appetites and impulses are wrong, and who lacks a reflective turn of mind; in fine, one of the thousands, who, the objects of as many fears as hopes, are every year leaving the shelter and restraints of home for the exposures and temptations of active life. Let him start on his career with the belief that there is no law more sacred than his own impulses, that his own tastes and instincts must mark out for him the way of duty, that he is never to obey a precept on authority, or to receive implicitly his notions of right and wrong from that being, very excellent indeed, yet imperfect and fallible like himself, whom credulous people have been wont for eighteen centuries to call their Master and their Lord, but who has no right to command belief or obedience. The young man likes the freedom and independence which this doctrine seems to confer, and has at first no intention of abusing it. But his conscience is very imperfectly educated. His notions of right and wrong have hitherto been confined within a very narrow sphere of activity, and even within that sphere have never been very distinct or accurate. And soon appetite and in-

stinct, impulse and conscience, get inextricably jumbled together in his apprehensions; and the taste or freak, desire or passion of the moment becomes his law, and self-gratification his criterion of duty. His impulses, or his moral sense, (if you prefer the term,) can never be any better than he is, but must always be the expression of his actual self for the time being. Whatever may be his sordid or vicious propensities, they form an inseparable portion of his moral sense, and will necessarily be reproduced in his conduct. On the other hand, his outward life will be perpetually deepening the hues of his character, modifying his moral sense, and alienating it farther and farther from the law of truth and right. Thus his path through life is likely to be a downward one, and will terminate, according to the early bent of his character, in sordid meanness and avarice, in utter abandonment to worldly cares and interests, or in low dissipation and sensuality.

"But suppose this same young man to enter upon active life with self-distrust, with the conviction that his impulses cannot always be safely followed, and that his moral sense admits of being refined and strengthened, from a higher source than the fountains of his own thought and feeling. Suppose him endowed with faith in the infallibility of his Savior, and the plenary authority of the Gospel, and thus possessed of an unbending law of right, attested by the hand and voice of God, and sanctioned by his retributive justice. He will then be led at every step to compare his desires with his written duty, his impulses with the revealed law, the demands of appetite and passion with the plain precepts of Jesus, the temporary gratification of self-indulgence with the profound and lasting joy of obedience. There will be a distinct and earnest conflict in his mind. He will look at both courses and their results, before he makes his choice. Virtue and sin will bear their true names and colors in his mind, and palpable darkness will seem to him to hang over the way of transgressors. There will thus be solid grounds for hoping that the better counsels will prevail; that, leaning on a stronger arm than his own, he may safely pass through the shadow of spiritual death; that, trusting to a higher wisdom, he may welcome and retain "the spirit of power, and of love, and of a sound mind." For myself, if I know my own soul, I can say, (and I have no doubt that many of you can say the same,) I would not for worlds have been placed at the parting of the way, without a belief in the Gospel of Christ, as something more than the reasonings and the counsels of the best of men, without faith in Christianity as a distinctively divine and miraculous dispensation of truth. And, had I a son or a brother, of the richest promise, just assuming the cares and trials of opening life, I could see him die in his innocence, with infinitely more cheerfulness, than I could send him out into the world with the belief that the Bible was, at the best, the mere product of exalted human wisdom, and that his own mind and heart were fully adequate to his guidance, among the perils, and his salvation from the snares of unsheltered youth."

These are the views of Mr. Peabody. We thank him for his defence of the Gospel, and for his rebuke of those who are deceiving the world with the shallow sophistry, that our intuitions are a sufficient guide, and that to follow a written law is degrading to our lofty nature.

O. A. S.

Capital Punishment.

We invite the attention of our readers to the following circular, and ask for their prompt action in obtaining signers to petitions.

CIRCULAR.

SIR—In compliance with a Resolution, passed at a late meeting of the NEW-YORK STATE SOCIETY FOR THE AB

ABOLITION OF CAPITAL PUNISHMENT, we address you to request your co-operation in renewed efforts for the promotion of the just and humane object of our Society.

The disappointment experienced in the failure of the bill, which has been pending in our present House of Assembly, is increased from the belief that a majority of that body are in favor of the Abolition of Capital Punishment, and that the bill would have become a law, if all those who had expressed themselves in favor of it had been present, and voted agreeably with their previously avowed sentiments. Seventeen of such members were absent at the time of taking the vote, and still, notwithstanding this unaccountable defection, the bill received 45 votes of the 103 members present and voting.

The good cause is evidently making rapid advance in the favorable estimation of our citizens, and has received, during the Sessions of the present Legislature, greater attention and a more full discussion than at any previous time. The friends of the measure have good reasons to believe the effects of this attention and discussion, have been such as to remove some of the objections heretofore advanced by our opponents. Let us avail ourselves of the advantages thus acquired, and press forward with the firm resolution, not to become weary in well doing.

You are earnestly requested to use your influence, in your section of the State, to promote meetings to advocate the cause; and to circulate, for signatures, memorials to be presented, at an early day, to our newly elected Legislature. We annex a form of memorial, published by the Society.

WILLIAM T. M'COUN, *President.*

BENJ. ELLIS,
JAMES H. TITUS,
JACOB HARSEN,
JOHN B. SCOTT, } *Vice Presidents.*
FREEMAN HUNT, *Treasurer.*

JOSIAH HOPPER,
J. L. O'SULLIVAN,
GEO. E. BAKER, } *Secretaries.*

New-York, December 1st, 1847.

MEMORIAL—CAPITAL PUNISHMENT.

To the Honorable, the Legislature of the State of New-York:

Your memorialists, inhabitants of the Town of in the County of State of New-York, desire to represent to your honorable body, their solemn conviction that sanguinary laws tend to render more frequent the occurrence of sanguinary crimes; that they are not calculated to preserve the proper estimation of the sanctity of human life; that they are demoralizing in their effect: and as such laws are not required by natural justice; nor obligatory upon us by any command of the Scriptures; nor by the precepts of the Gospel of Christ; therefore, we request of your honorable body such enactments as shall immediately repeal all the laws of this State which name death as a penalty, and which enactments shall substitute imprisonment for life, at hard labor, in the place of Capital Punishment.

THE CHRISTIAN AMBASSADOR.

S. C. BULKELEY & CO., PUBLISHERS.

NEW YORK, DECEMBER 18, 1847.

The Importance of Knowledge.

Isaiah gives the following sublime prediction respecting the effects of Divine knowledge: 'They shall not hurt nor destroy in all God's holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.' We have in these words a prediction of the final triumph of the Redeemer's Kingdom. We have, also, a prediction of the

blessed condition of the world when that triumph shall be effected. And we have, also, a statement of the agency by which that triumph shall be gained. That agency is the knowledge of God. Thus the prophet says: Order and peace shall be universal, because the earth shall be full of the knowledge of the Lord. This, therefore, shows the supreme importance of divine knowledge. It is the grand means by which the world is to be redeemed and perfected. By knowledge we understand a clear perception of that which exists, or facts and truths.

This definition of knowledge shows its great worth; for what can be more necessary than that we should know the facts and truths that have a direct bearing upon our security, improvement and happiness? Many men see no worth in any knowledge except that which aids them in procuring wealth. Talk to them of education, and they at once ask, of what use will it be in getting rich? They ask the same when you speak to them of the knowledge which the Bible imparts. Convince them that either would be useful in gaining costly earthly possessions, and they would be eager to obtain it. Every thing, with them, is useful just in proportion as it aids in coining the dollar—the almighty dollar. Now, that all knowledge is useful in this respect, I do not doubt in the least. A knowledge of every science has its uses in the business of life; and the knowledge which the Bible gives has a direct agency in making us industrious, economical, prudent, temperate, and humble, and thus is an aid in gaining property.

But such a view of knowledge is the lowest that can be taken. The true end of knowledge is the education of our higher natures, so that we may live in harmony with all the divine laws, and have the mind placed upon that which is worthy of its exalted capacities, and calculated to expand, perfect, and elevate it. There is a perfect system of natural laws, and a perfect system of moral laws; and all knowledge which aids in understanding these, not only teaches us how to live, but presents the strongest motive we can have to live aright. We wish to have this fact borne constantly in mind, for the reward of knowledge, is its natural effect, and not something extraneous, conferred as a compensation for the trouble of seeking it.

We may illustrate this by taking any of the common branches of learning. Take, for instance, mathematics. The science is useful, because hardly a day passes without our having occasion to employ numbers. We have measurements to make, amounts to calculate, accounts to keep. It is useful, also, as a discipline to the mind—in teaching it to think, and to think closely. And it is useful in expanding the mind, and in making it acquainted with those eternal and unvarying laws which extend throughout the universe.

Physiology, though not a common branch of education, enables a man to know himself; to know what food is useful and what injurious; to see the necessity of breathing pure air, of taking daily exercise, and of being temperate in eating. How much, then, would this branch of knowledge do for the promotion of health and physical vigor. Guided by the laws which it reveals, many of the worst diseases which have spread desolation over the earth, might be avoided. The laws of health are among the most important which can be studied. Who, that has any acquaintance with them, would think of taking up his abode in those portions of the country where a deadly miasma is constantly arising from the stagnant waters of low, marshy lands? Ignorance of these laws has caused the plague to depopulate entire cities. Two or three centuries since, London was visited by the plague, and the people thought it was a special judgment from heaven. And yet it is now known to have been produced by an infringement of organic laws. Different parts of the earth which were once unhealthy, have, by

draining marshes and cultivating the land, been rendered as healthy as any places in the world. If we would have health, then, we must know ourselves, and our relation to the world in which we live.

Knowledge is also useful in teaching us how to make the various laws of nature our faithful and active servants. What surprising improvements have been made in agriculture, in the mechanic arts, and in our modes of travel within a few years. It is knowledge that has done this. No new laws have been created; no new properties have been given to matter; but new discoveries have been made; laws of which we were ignorant have been brought into daily use, and we have learned how to control and employ agencies, that can work for us, with more energy than all human strength combined. We have discovered a power that can waft us along faster than the winds of heaven sweep o'er the earth; we have learned that the sun is the master painter of the universe, and we have learned to control the lightning of heaven, that we can make it convey our thoughts, in an instant, to those distant from us thousands of miles.

Here, then, we see how knowledge is useful. It is useful in expanding the mind; in making us acquainted with ourselves; in teaching us how to live, and enabling us to make the laws of nature our servants. From how many evils can it save; in how many ways can it elevate and bless; and how much can it do to enrich, guard and guide us! Take away our knowledge of the arts and sciences, and we should be reduced to the helpless condition of infancy. It is knowledge that has surrounded us with the countless conveniences and means of safety, comfort and happiness, by which we are distinguished. In a word, it is knowledge that has made us acquainted with that great system of natural laws, which were framed with direct reference to our welfare upon the earth.

But there is a higher system of laws than that system, framed, not only with reference to our physical welfare, but also with reference to our spiritual. It is to the knowledge of this system that the prophet refers. It is the knowledge of this that shall produce universal order and peace. It shall produce them by so educating the mind, and by so affecting its springs of action, that it shall see the right and love it—that it shall see its obligations and fulfil them. Knowledge shall bring all minds into harmony with God, and when in harmony with him, they will be in harmony with each other, and in harmony with all physical laws. There is a perfect agreement between all the divine laws. Duty and interest are always united. God would never have required temperance, if it had not been in itself good. Neither would he have required honesty, justice, truth, kindness, love, or forgiveness, if they had not been good. Obedience to his moral laws is beneficial, the same as is obedience to his natural laws. They are in perfect harmony, and the latter serve to give efficacy to the former. If they were not in harmony with each other, and if duty and interest were not identical, we should have but little hope of the universal obedience of man, for it is almost useless to enforce the claims of a law, however high its authority, and terrible its penalty, that does not accord with the nature of man. We cannot love that which is not in itself good, or give a willing obedience to a law that is arbitrary. Therefore, in order for divine knowledge to produce universal order and peace, it must reveal a wise and excellent system of laws and doctrines—one in all respects good, and productive of good. And such is the Christian system.

1. It uniformly speaks of the way of duty, as safe and happy. "Wisdom's ways are pleasant and all her paths are peace." "Who is that will harm you, if ye be followers of that which is good?" Such is the unvarying voice of Christianity in regard to human duty. It speaks of it as the highway

of the Lord, illuminated by divine light, and in which divine protection is given to every traveler. While it says the wicked bow at the gates of the righteous, it teaches that the righteous sing and rejoice; that God is their Protector, Upholder and Guide.

2. While it speaks in these strong terms of the peace and security of the way of duty, it speaks in equally strong terms of the misery and ruin of the way of sin. It is the way of darkness and death, a circuitous way without guide marks to direct the traveler, or fountains at which he can refresh his parched lips. Scoffers, robbers, and murderers are in it. Its evils are represented by beasts of prey, venomous serpents, and those who pursue it are represented as being sad, forlorn, and wretched, having no rest, no true hope, no safety.

3. Standing in the opening of the gates, in the chief place of concourse, knowledge invites men to shun the way of death, and choose that of life. It urges them to choose wisely; and that they may have something to guide them in their choice, it points them to those who are obedient, and asks that they be contrasted with the wicked. It bids them call to remembrance those they have known who were idle and gay and dissolute; who gave themselves up willing slaves to sin. Who can do this, and not feel like flying from every form of sin, as from an opening crater? Oh! where are those who, a few years since were entering upon the evil way? A viper poisoned them, and they died in horror! A serpent wound himself about them, and they perished in his deadly folds! Such is the way that knowledge produces holiness. O. A. S.

Creeds—No Creeds—Charity.

Some people have become amazingly sensitive, of late, about creeds, as tho it was a dreadful-mean and dangerous thing for a man to have a creed, or for a denomination to have any acknowledged system of faith, or any expressed terms of fellowship. Such contend that the time has come when man is so fully developed that all such baubles and tyrannies should be laid aside as useless and pernicious.

What is a creed? It is a thing believed; any system of principles or doctrines believed or professed. Now if a person has faith he has a *creed*. If he has *no creed*, he has *no faith*. The word is derived from the Latin *Credo*, I believe.

It is impossible that a man should be a Christian and not have a creed, for he that would come unto God must *believe* that he is, and that he is the rewarder of them that diligently seek him. Jesus every where insists upon belief as a necessary preparation for discipleship. His first commandment was, "Repent and *believe* the Gospel;" his last reproof was, to "upbraid them (his disciples) for their *unbelief* and hardness of heart, because they believed not them which had seen him after he was risen." And all thro his public and private ministry, and on all occasions, he insisted upon the same important principle, and sought to illustrate it in many ways. And so also did the Apostles.

But we are gravely told that good works and a pure heart are more essential. What is the *work* that is so excellent? "This is the work of God, that *ye believe on him* whom he has sent." What is that *charity* so much croaked about in certain quarters just now? To us the "end of the commandment is *CHARITY* out of a *pure heart*, and a *good conscience*, and *faith unfeigned*." As Christians we recognize the purest exhibitions of charity in that love which comes from God, and flows thro Christ to all mankind; of which we should be profoundly ignorant but for our *faith* in him as the only name given under heaven or among men whereby we must be saved. It seems to us apparent that, in order to be a Christian, or to enjoy the blessings it brings to the world, faith is indispensable; as essential to us as it was to those who "thro *faith and patience*

inherited the promises." And if a man has faith he has a creed; for faith must have an object, something must be believed, else there is no faith.

Viewed in another sense, a creed embraces what pertains to the character and government of God, the relations, duties and destiny of mankind—in short, the complete system of Divine Providence, in nature and grace. A Christian creed embraces particularly what belongs to the person, character, doctrines, works, death, resurrection and final triumphs of Jesus Christ. This faith, or creed, is gained to us from the Scriptures of the New Testament, but for which we could have no such faith.

The only fault we have ever found with creeds is, when framed by one man, or any set of men, as liable to error as ourselves, they have been imposed upon us for our credence, and we have been flattered with the promises of reward to adopt them, whether we believed them or not; or else threatened with punishment for being honest enough to reject them when we were convinced they were false. Here has been the sin of past ages: not that a class or denomination have refused fellowship where there was no agreement of faith, for such was their right; but that such have asked *submission* when there was *no faith*, and imposed burthens where there was an honest conviction and a conscientious confession of a difference of opinion. In such cases there is manifestly a want of charity, for there is a departure from the right.

It may be said that some sects do wrong, inasmuch as they reject many persons who do really believe in the fundamental doctrines of Christianity. There may be error in such cases, but every man must be his own judge of what is fundamental; and surely it is not the part of charity in us to go or stay where we are not wanted. If the Catholics, Calvinists, Quakers, Unitarians, or any body else, do not want me among them, I certainly will not go there. "If thy brother be grieved with thy meat, now walkest thou *charitably*." We should not stand in any man's way. Paul might have insisted upon his *right* to eat meat, even the meat offered to idols, for in his view an idol was nothing. But he did not count it *charitable* to do so, and so he abstained. His brother's comfort demanded it. Some people expect a great deal of charitableness for themselves, while they forget to exercise it towards others.

The true doctrine, in our judgment is, to "let every man be fully persuaded in his own mind," and be honest with his God and his own soul. Then, on the principle of assimilation, those of like faith and feeling will unite and combine voluntarily, and a fellowship be established among them. When such faith and feeling cease to live there can be no real fraternity, and then comes a favorable opportunity to display the strength and extent of real charity. As Abram said to Lot, "Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we are brethren. Is not the whole land before thee? Separate thyself, I pray thee, from me; if thou wilt take the left hand, then will I go to the right; or if thou depart to the right hand, then will I go to the left." A noble exhibition this of a noble principle! Well would it be for the world, and the church, and for individual honor and comfort, were it more strictly imitated in modern times.

To force or ask submission when there is no conviction, no faith, is impious assumption, and base tyranny. To seek or retain professed fellowship when there is no unity of sentiment, is mean hypocrisy and self-disgrace. To maintain a noble independence, to keep the heart open to conviction, to cherish a profound respect for the truth, to be honest in the expression of sentiment, and charitable towards all men, is an approximation towards the obedience of Christ—is to be worthy of the praise that cometh from God.

W. S. B.

Fair in Williamsburgh.

The Ladies of the Universalist Church in Williamsburgh will hold a FAIR on the afternoon and evening of Wednesday, the 22d instant; the proceeds of which will be devoted to furnishing their new Church.

The Fair will be held in the New Church, corner of South Third and Fourth streets. It is hoped that, with the assistance of their friends and their own industry, the Ladies will be able to present for sale a large assortment of fancy and substantial articles, suitable for holiday presents. Ice cream, oysters, and other refreshments will be served up; all, not only at fair, but reasonable prices. Donations in aid of the Fair are solicited, and will be thankfully received. They may be left at the office of this paper, with W. A. Conant, Knapp, 362 Hudson street, P. Price, 150 Fulton street, or any of our friends in Williamsburgh. Tickets of admission to the Fair may be had at the above named places. Price 25 cents.

Friends are assured that the Williamsburgh Society is much in need of help. It is solely by great exertion that it is able to complete the new Church, and then only by going in debt more than was originally intended. Will not friends in the neighborhood assist in furnishing it?

Should the weather be stormy on Wednesday, the Fair will be postponed to Friday afternoon and evening.

A Fair and Festival

Will be holden by the Female Industrial Society connected with the Fourth street Universalist Church, at O. Tinkham's large and spacious Halls, 44 Avenue C, corner of Fourth st., on Thursday evening, Dec. 23d. This is designed to raise funds extremely needful to the Society, to enable it to cancel the debt for building its house of worship, and all who attend will be remunerated by the *valuables* and *substantials* the Ladies will have upon their supper table.

A Compliment to Universalism.

A writer in the "American Messenger," the Organ of the American Tract Society, in giving a fulsome notice of the latest ebullition of spleen and falsehood, from that notorious apostate from truth and Righteousness, M. H. Smith, says:

"While Universalism has apparently been waning at the East, it has found a congenial soil in many parts of the West, and threatens to become the absorbing error. We know of no better means of counteracting its mischiefs than the circulation of "*Universalism not of God*," by private hands, by missionaries, and by colporteurs. No pains should be spared to send such an antidote wherever the poison of Universalism exists."

It will certainly be news, to all who are possessed of any tolerable degree of information on the subject, to learn that Universalism is waning at the East. Surely the numerous dedications and installations that have recently taken place there, an account of which has been given in this paper, and various other circumstances, indicating an unusual degree of prosperity, afford but little countenance to the id ea that Universalism is waning in that section. We can account for such a wide departure from the truth, only on the ground that the reviewer has imbibed somewhat of the spirit of his author. In saying, "we know of no better means of counteracting its mischiefs than the circulation of "*Universalism not of God*," he undesignedly pays to our doctrine the highest compliment he could have uttered. The Bible, it seems, is to be laid aside in future contests against this heresy, as not at all adapted to the purpose of our adversaries. The learned treatises written by men renowned for their piety and learning, lectures, tracts, prayers, sermons, and all the weapons of that kind, are no longer of any account, but are to be superseded by this latest invention of the father of lies. Surely the means empy-

ed are worthy of the end to be obtained. We feel obliged to this writer, for the concession, that "nothing better" can be brought against Universalism, than the stereotyped falsehoods of that miserable wretch, and since it is so, we feel encouraged still to labor for its advancement, in the full persuasion that it is of God and must prevail.

S. C. B.

Extra Session of the Boston Association.

An extra session of this body was held at Cambridgeport on the 1st inst., a brief account of which was published in our paper of last week. We refer to the subject again, at this time, for the purpose of expressing our gratification at the result of their deliberations, and of giving to our readers such a condensed account of the debate as may be interesting to them. The question before the council was the adoption of the following resolution, which had been proposed at a previous meeting, which we copy from the Trumpet, together with so much of the remarks of different speakers as will present the views taken of the subject by the council.

Resolved. That this Association express its solemn conviction, that in order for one to be regarded as a Christian Minister with respect to faith, he must believe in the Bible account of the life, teachings, miracles, death, and resurrection of the Lord Jesus Christ.

Pending the discussion of this resolution, Br. Cobb said:—

"What did this resolution, which had been reported by a Committee, call upon us to believe? Merely the Bible account of the life, teachings, miracles, death and resurrection of the Lord Jesus Christ. And could not every Christian Minister subscribe to this? For his part, he had always been attached to the Bible; he had always preached the Bible; he had always been a Bible Universalist; and had always proved that doctrine from the Bible. He hoped to do so still, wherever he went. When he went out into the country to preach, and people asked him, do you believe the Bible? he answered, yes. But does your sect believe the Bible? He had always and conscientiously answered, yes. But if you set aside this resolution, what should he say? If then he attempted to prove the doctrine he preached by the Bible, the people would say, you use as authority for us, a book your own sect do not believe. He then took the same ground taken by Rev. L. R. Paige; that he could not accord Christian fellowship to men who rejected the Scriptures."

Rev. J. M. Spear, having moved the amendment of the resolution, by substituting therefor the profession of faith adopted in 1803, and that venerable father in Israel, Rev. H. Ballou, having been appealed to, to sustain the views of those who advocated the amendment, spoke as follows:—

"What I have to offer will be intended to set before my brethren, in a distinct manner, the main question, and my reasons for voting the affirmative, or of adopting the report of the Committee. It has been suggested that by adopting the amendment, in room of the report, we should declare to the public that we prefer the profession adopted in 1803, by the Universalist Convention, to the Sacred Scriptures. As this suggestion may possibly lead some to suppose there is some discrepancy between the two, it seems necessary to state, distinctly, that as the profession fully acknowledges the sacred validity of the Scriptures, as does also the report, no discrepancy exists between the two. The profession was framed and designed for the purpose of distinguishing Universalists from all other Christian denominations; and this it effectually does. But the report of your Committee, which is now under consideration, is designed for a distinct purpose, which purpose was not designed in the profession, though it is virtually comprehended. This report, now under consideration, does not distinguish between us and other Christian denomination. This report has one object, and but one; and that one is to set forth in a clear and distinct declaration, what one must believe in order to entitle him to the just appellation of a Christian preacher. Here is no special regard to any particular denomination of Christians; but the report supposes that no man can justly be regarded as a Christian minister, who does not believe the Bible account of the life, teachings, miracles, death and resurrection of the Lord Jesus. It has been asked, if there be no difference between the profession of 1803, and this report, what is the necessity of the report? The brethren must

now see that the report defines a certain point to define which the profession was never framed. I give my vote for the report because I am satisfied that the condition of our ministry, and that of our Societies, and, in a word, of the Christian cause, demands such an expression."

The debate was at length concluded by the following address from the Moderator, Br. Miner, which we commend to the careful consideration of all who feel an interest in the welfare of our cause:—

"I believe the time has come when we should act. The articles of 1803 are satisfactory, when understood in their true intent. The resolution of the Committee simply defines one of those articles. I would have nothing done which shall take from these brethren any of their rights. Much less would I have them persecuted. Here I apprehend is the error of former councils. They were not content with deciding upon the errors of men; but destroyed the errorist, or shut him up in prison. True toleration does not require that we should appropriate error; or that we should commend it to the world by letters of fellowship. Our government tolerates all sects; it recommends none. Nor are common charity or good-will, and Christian ministerial fellowship, one and the same thing. I feel an entire good-will towards the convicts in yonder prison; but I should be quite unwilling to fellowship them as Christian ministers. [Here Rev. J. M. Spear asked the speaker if he would fellowship slaveholders? Mr. Miner replied, most certainly I would not. But you would not. Your refusal to draw any lines, would compel you to fellowship them. The slaveholder has but to say, what multitudes of them do say, that they hold the slaves for their good, and you cannot answer. Do you pretend to disfellowship them on account of their practice? But this practice is right, unless their principles are wrong. Before you can condemn slaveholding, you must condemn the conviction or faith of the slaveholder. In other words, you must draw a line which your blue-eyed charity will not allow you to do. Thus your position defeats itself.] Besides, to pursue the course recommended here, is to destroy all fellowship, and thus defeat the very object these brethren seek. Once let it be generally understood that Universalists fellowship the rejectors of the Bible, equally with believers therein, and that fellowship will be good for nothing. Let a brother go among strangers, carrying with him the fellowship of our denomination, and what influence can it have? A society of believers in Christ, in miracles, and a divine revelation, would say, this commendation is of no avail to us. [Here a clergyman, Rev. W. G. Cambridge, arose, and he wished to ask the speaker a question. Do you believe that Christ cast a legion of devils out of a man? Mr. Miner.—Most emphatically, I do. Mr. Cambridge.—You are the first Universalist I ever heard say so. Another delegate, Rev. L. R. Paige, said, and you, (pointing to the one who interrupted Mr. M.) are the first Universalist I ever heard question it.] We want a Christian believer for a pastor, not a skeptic. But the Universalists fellowship believers and skeptics all alike. Therefore their recommendation is of no value to us. Thus, again, do these brethren destroy the very object they seek, viz: support from denominational fellowship. For these reasons, in part, I believe action called for, and I shall vote for the Committee's resolution."

Subjoined are the names of the clerical members of the council, as given in their votes upon the question which was taken by yeas and nays.

CLERICAL.

YEAS.—H. Ballou, S. Streeter, T. D. Cook, D. Mott, S. Cobb, A. P. Cleverly, J. Stoddard, Boston; Thomas Whittemore, L. J. Fletcher, L. R. Paige, Cambridgeport; H. Ballou, 2d., Medford; A. A. Miner, U. Clark, Lowell; J. G. Adams, Malden; D. K. Lee, E. Fisher, Salem; I. Washburn, Beverly; S. C. Hewitt, Amesbury; E. Francis, Chelsea; W. W. Wilson, West Haverhill; C. H. Webster, South Dedham; J. C. Waldo, West Cambridge; C. A. Fay, Roxbury; B. H. Davis, Marlboro'; M. Sanford, J. M. Usher, Lynn; George H. Clark, Lawrence; W. B. Randolph, Lexington; J. C. Marvin, Stoneham; T. G. Farnsworth, Waltham; M. B. Ballou, Stoughton; H. H. Baker, Essex; F. F. Thayer, Wattertown; J. Prince, Danvers.

NAYS.—C. Spear, J. M. Spear, D. H. Plumb, Boston; J. W. Hanson, Danvers; W. Spaulding, West Cambridge; B. H. Clark, Annisquam; Edwin Thompson, Walpole; W. G. Cambridge, Lowell.

The Vote of the laity, as stated in the account given last week, was 43 yeas to 8 nays.

Br. Whittemore, in his account of the proceedings, remarks as follows:—

"The number who wish to impair our veneration for the Scriptures is very small. Only 16 out of upwards of 90 voted against the resolution which passed; but this is not to be regarded as proof that the 16 would sanction the new views, for some of them stated they had no sympathy for those views, but (as we judged) had sympathy merely for the men who hold them."

Considering the clamor that has been raised, and the rumors that have prevailed in certain quarters, intended no doubt for effect, of a large defection from our ranks of some of the most gifted minds among us, we do feel unfeignedly to rejoice in view of this result; showing, as it incontestably does, that a very insignificant number, still more insignificant in point of standing and attainments, are found willing to extend their fellowship to the new fangled scepticism that has lately crept into the world under various designs. A scepticism whose heaven-daring impiety is equalled only by the brazen-faced impudence with which its advances have been made, and which, as it seems to us, clothes itself in the garb of Christian profession, only that it may the more successfully deceive and betray its innocent, but deluded victims. It has at length received a just and merited rebuke, and that too from the right quarter. We have long felt that a movement of the kind was needed, and since it has been so wisely commenced, we trust that wherever occasion may be found for it, the example of the New York and Boston Associations, will be heartily seconded by all of like precious faith. We feel an earnest desire that this lesson may not be lost upon those who have disturbed the harmony of our hitherto peaceful order, by their wide departure from the faith, and the abuse heaped upon all who are unwilling to become participators in their folly. Whilst we cherish none but the kindest sentiments towards those erring brethren, and weep over their downfall, we shall not cease to pray for their recovery from their lost estate. May heaven in mercy grant them speedy repentance to the acknowledgment of the truth.

S. C. B.

* Mr. Prince voted in the affirmative merely to give him power to move a reconsideration.

Messrs. Moore, of Lynn, and Vose, of Watertown, were obliged to leave, who would have voted in the affirmative had they been present.

Capital Punishment.

We have read with great satisfaction an admirable Essay on this subject, by Rev. James Peggs of Bourn, Lincolnshire, England. It was published A. D. 1839, by Thomas Ward & Co., London. It was called forth by an offer of Sir Edward French Bromhead of five guineas, for the best Essay against Capital Punishment. The offer was as follows:

"PRIZE ESSAY ON CAPITAL PUNISHMENT."

1. Whether the civil magistrate is at liberty, under the law of God, to dispense with capital punishment in case of wilful murder?

2. Whether it is expedient to abolish the same, if the law leave the magistrate at liberty to do so?

The Essays to be forwarded to the Publisher before the assembling of Parliament. The premium of five guineas to be awarded to the successful competitor."

The following letter of adjudication to the author was from Mr. Bromhead:

"THORLBY HALL, LINCOLN, Feb. 28, 1839.

Rev. Sir—I have the pleasure to inform you, that the trifling Prize proposed on the question of Capital Punishment, has been adjudicated to your Essay, on account of the very able manner in which the subject is discussed, and this without reference to the side of the question which you have taken."

The Essay is written in a style of great elegance, is strong in argument, and rich in facts bearing upon the question under discussion. He shows that Capital Punishment is opposed to

the principles, the precepts, and the genius of Christianity. He gives the testimony of some of the most eminent men against it. He shows that in all cases where it has been abolished, it has tended to lessen crimes. The following testimonies are a specimen of those which may be found in this able Essay:

"I prohibit that any man should be put to death for any cause whatever."—*William the Conqueror.*

Sir T. Hyton "held that it is not lawful neither for the King of England, nor for any other Christian prince to make an law or statute for the punishment of any theft or any other crime, by which law any man should suffer death. For he said, that all such laws are contrary to the Gospel, which wills no man to die."—*Sir T. More.*

"It is not unworthy of remark, that those just and benign views of Sir Thomas Hyton, regarding criminal jurisprudence, appeared at an era when the light of Christian intelligence was beginning to brighten our moral horizon—at the dawn of the Reformation: nor is it less deserving our regard, that their adoption by the State might have saved even Moore himself from the tyrant's axe."—*Morning Herald.*

Mr. Willerforce, in his place in Parliament, said, "That he well remembered a great and lamented public character, (Mr. Pitt,) at an early period of his life, intended to have a digest made of the whole criminal code, with a view of lessening, in a great degree, the number of capital punishments which it contained, and objections to which it was impossible to confute."

"Whether hanging ever did, or can, answer any good purpose, I doubt: but the cruel exhibition of every execution day, is a proof that hanging carries no terror with it."—*Sir W. Meredith.*

"In a reign of tranquility, in a form of government approved by the nation, where all power is lodged in the hands of a true sovereign, where riches can purchase pleasures and not authority, there can be no necessity for taking away the life of a subject."—*Marquess Beccaria.*

"The worst use you can turn a man to, is to hang him."—*Horne Tooke.*

"The question seems to me one of 'social progress,' rather than fixed principle, applicable at all times and under all circumstances. Death must gradually melt away, like slavery and war, before the sun of Christianity."—*Sir E. F. Bromhead.*

"The opinion of the people ought to regulate the measure of punishment."—*Macauley.*

"He had on a former occasion stated his desire to see the principle of these bills extended to all offences, with the exception of murder; entertaining doubts, whether capital punishment ought to be retained even for that."—*Lord Brougham in Parliament, July 14, 1837.*

The inefficacy of Capital Punishment is thus clearly shown. He says:

"The inefficacy of Capital Punishment to prevent crime, is worthy of observation. The following account of the state of things in the times of Henry VIII and Elizabeth, is very affecting to every humane mind. Harrison assures us that Henry VIII. executed his laws with such severity, that 72,000 great and petty thieves were put to death during his reign! He adds, that even in Elizabeth's reign, 'rogues were trussed up apace,' and that there was not 'one year commonly wherein three or four hundred of them were not devoured and eaten up by the gallows in one place or other.' In spite of these sanguinary punishments, the country continued in a dreadful state of disorder. Every part of the kingdom was infested with robbers and idle vagabonds, who refusing to labor, lived by plundering the peaceable inhabitants; and often strolling about the country in bodies of three or four hundred, they attacked with impunity the sheepfolds and dwellings of the people."

"In the days of Elizabeth it was observed and regretted that 'at the time of doing execution of such as had been attainted of any murder, felony, or other criminal cause, ordained chiefly for terror and example of evil doers, people persevered in their felonious sleights and devices.'"

"That eminent advocate of the abolition of capital punishment, the celebrated Marquess Beccaria, very forcibly observes, 'If punishments be very severe, men are naturally led to the perpetration of other crimes, to avoid the punishment due to the first. The countries and times most notorious for severity of punishments, were always those in which the most bloody and inhuman actions, and the most atrocious crimes were committed; for the hand of the legislator and the assassin were directed by the same spirit of ferocity; which, on the

throne, dictated laws of iron to slaves and savages, and in private, instigated the subject to sacrifice one tyrant to make way for another."

"The Rev. T. Roberts, of Bristol, in his visits to prisons in England from time to time, has fallen in with many convicts under sentence of death: in 167 instances he inquired of the malefactor, whether he had ever witnessed an execution? It turned out that *all of them, excepting three* had been spectators in the crowd upon these melancholy occasions, which the legislature designed to operate as warnings to the profligate. So much for the efficacy of sanguinary examples in deterring from crime!"

We have not room for further extracts. Those given will show the character of the work. We may in a future number of our paper recur to it again. O. A. S.

Representation of Purgatory.

A traveler in Belgium, describing the sights he saw, says:

"One of the sights shown to strangers is the Calvary, a huge pile of rocks, built against a church, and covered with statues of prophets and apostles, and on the summit an image of the Savior with the blood pouring from his side. Underneath these rocks is an artificial grotto in which the body of Christ is represented as lying in state. In another part of the cave is a representation of the souls in Purgatory, a number of figures behind grates of iron, enveloped in flames, and stretching out their hands and crying piteously for mercy.

"If this sight is revolting, what will you say to a painting of the Deity, which I saw in several galleries? He is commonly represented as an old man with a long flowing beard. Can any thing be more offensive to Christian feeling? Yet this is a part of the general system of representing every thing spiritual by forms and signs."

If a picture of purgatory is revolting what must a view of the reality be? Some people have singular notions of the state of mind in which heaven is to be enjoyed; and they listen, with apparently great satisfaction, to descriptions of the damned in hell, which are the most terrific and revolting to a considerate and sensitive mind. Some theological opinions are quite too crude and awful to be represented on canvass or otherwise in these days of more refined sensibilities, and broader charities. In darker ages they were very common and abundantly satisfactory. We are glad men's minds revolt at even a faint representation of doctrines they have heretofore felt bound to receive as true. They will soon reject the system and allow reason and human feelings to exert a due control in forming hope for the future. W. S. B.

New-York Sacred Music Society.

The last concert of this Society, on the evening of the 9th inst., notwithstanding the unpleasant state of the weather, was attended by a very full and fashionable audience, who gave deserved marks of satisfaction and approbation throughout the performance of the new and grand Oratorio of Elijah.

The Solos, Recitatives, Trios, and Chorusses, were executed in such a masterly style as to make it almost impossible to particularize; in fact every part, instrumental and vocal, was produced in as perfect a style as we ever heard in this or any other city.

The trio, "Lift thine eyes to the mountains," was rapturously encored. It was in fact the gem of the evening; it was sung without any instrumental accompaniments, and the voices blending together without prominence in any one part so common, but disagreeable to the ear, produced the most heavenly and enchanting effect. The choruses, so grand, powerful and effective, were performed in a style which reflects the greatest credit on the Society, and shows a spirit of perseverance and a determination to "do all things well." We advise all who have not heard this magnificent Oratorio to embrace the opportunity of hearing it, should it be repeated, which we presume and earnestly hope will be the case. R. B. S.

Public Discussions.

A public debate on the following questions is to be held in Somersville, Ohio, on the 21st inst., Rev. C. Craven, of Oxford, Ohio, and Rev. B. Franklin, of Milton, Ia., Editor of the Christian Reformer.

1st. Do the Scriptures teach that the coming of Christ to judge the world, is future?

2d. Do the Scriptures teach the final holiness and happiness of all mankind?

3d. Do the Scriptures teach that those who die in disobedience to the Gospel, will suffer endless punishment?

Another discussion is in contemplation at Charleston, Ill., between Rev. R. M. Newport, and the Editor of the Western Universalist, on the great question, touching the ultimate destiny of the human race. And still another is to take place on the 11th of January next, between Br. Aiken and the Rev. Mr. Ploff. From these accounts it would seem that the spirit of discussion is rife at the West. If conducted in the right spirit they cannot fail to be of service to the cause of truth. We presume that our partialist brethren have been moved to engage in these encounters, by the fact that Universalism in their neighborhood has been running down very fast—into the hearts of the people.

The Fair at Williamsburgh.

I wish to call attention to the notice for a Fair at Williamsburgh next Wednesday. We have in that place a few zealous friends, who, with great exertion, have been able to rear a neat and commodious house of worship, which I understand will be ready for dedication in a few weeks. This has severely taxed their means. And now the Ladies propose a FAIR, the profits of which will be appropriated to furnishing the new Church. They have been for some time zealously engaged in preparing for the Fair, and will be able to present a large variety of fancy and useful articles, beside refreshments. A friend has offered them \$50 on condition that they make \$300. This will be a very great help to them; and I hope friends in this vicinity will ensure them the above amount.

A FRIEND TO THE WILLIAMSBURG SOCIETY.

Orchard Street Sabbath School Exhibition.

The Annual Exhibition of the Orchard Street Sabbath School will take place on Christmas Night, in the Orchard Street Church. Much preparation has been made for the exhibition, and the prospect is, that it will be one of the best ever given in this City. The pieces are nearly all original. Tickets can be obtained at this office; of Mr. Watkins, No. 16 Catharine st; of Mr. Conant, No. 12, Bowery; of Mr. Collamore, 604 Broadway; and of the Sexton of the Church.

Clinton Institute.

We have received a Catalogue of the Officers and Students of the Clinton Liberal Institute, by which we learn that the total number connected with the Institute during the year was 233. Of these 152 were gentlemen and 81 were ladies. This shows a good degree of prosperity, and gives ground to hope that the Institute is destined to have a permanent prosperity. It ought to have a much larger number of pupils, and we trust it will have the ensuing year.

Dedication.

A new Universalist meeting-house is to be dedicated at Springville, N. Y., on the first Wednesday in January next. It is contemplated to hold a conference at the same time, and for this purpose the meeting will be continued two days.

Miscellaneous Department.

Original.

STANZAS.

BY MARGARET ELIZABETH.

Ye spirits, ever wandering on
Without companions here,
Ye gaze alone, ye smile alone,
And weep your lonely tear!
Cold eyes look on your soul-lit brow,
Dark hearts but scan your way,
While deep within, the flowers of love,
Bloom, wither, and decay.

Ye trim the midnight taper,
While all around is still;
Build up your lordly temples,
And wander where ye will,
To twine bright wreaths to deck your pure,
Cold images of bliss,
And pulseless altars feel the glow
Of your impassioned kiss.

Then wander by the rivulets,
And upon the breezy hills;
List to the music of the stars,
And the running, babbling rills;
There are voices in the waterfall
To charm your weary heart,
And a light in every blade and flower,
To bid new life-blood start.

Oh keep the chambers of my heart
Still light, and warm, and true,
Though earth contains no flower, or balm,
Nor heaven a cloudless blue!
Fancy may weave a gentle haze,
To cover all life's glare,
And spirit beauties fill my soul
Like the still and summer air.

Thoughts on Manly Education. No. 2.

Education is not an abstract theory, a lifeless creed, stored away in the torpid brain like obsolete relics deposited on dusty shelves; it is concrete power, generated by the collision of great truths and vital principles, as lightning is elicited by the contact of opposing clouds, and must be brought to bear with instantaneous and irresistible fulminations on the intellect and heart of mankind. Now the source and secret of this master endowment is generosity of feeling. Its possessor will seek knowledge and influence, not for personal aggrandizement, but for the public good. He is not of that dry, phlegmatic and miserable class of professed scholars, "plunged to the hilt in musty tomes, and rusted in," who industriously accumulate their petty stores, and are forever "bristling up with small facts," but who labor only for self, and consequently win only contempt. An old author has said that "we fatten a sheep with grass, not in order to obtain a crop of hay from his back, but in the hope that he will feed us with mutton, and clothe us with wool." We should replenish the mind with sound principles, and seek the discipline of severe study, in order more successfully to conquer the chicanery of the bar, the sophistry of the senate, the stupidity of the pulpit, and the sinfulness of the world. Education is the armor of the mind; but that armor will be worse than none if it be inflexible from rust, or too ponderous for the wearer's use.

The professed man of letters, who constantly acquires and yet never has the force or genius to produce, acts the ridiculous part of an architect, who never executes a plan, or a sculptor who never clips a stone. Of all idlers he is most contemptible who fritters away talent and existence under such professions. What use is it to be forever familiarizing one's self with books, those "monuments of vanished minds," as D'Ave-

nant admirably termed them, and yet never be vivified with an original thought? This is to resemble Pharaoh's lean kine, constantly eating and yet constantly poor, rather than the more useful worm that spins from its own bowels the robes of monarchs, transforming every leaf it eats into resplendent silk. In national armories we sometimes see large quantities of martial arms curiously arranged on the walls in fantastic forms. How much more impressive they would be if seen glittering from afar, and how much more potent would be their use when grasped by well disciplined legions rushing to the fight. A single weapon, wielded by a chivalrous and renowned hero, would be more impressive than the holiday show of all the martial implements on earth.

This generosity of feeling and nobleness of purpose, of which we have not time at present to say more, conduce to healthfulness of mind and corresponding nobleness of style. The world has been sufficiently cursed with the stupid ploddings of unproductive pedants, who, to use a simile which Dr. Young applied to Ben Johnson, "pulled down like Samson, the temple of antiquity on their shoulders, and buried themselves under its ruins." They are the terrific-gifted hunters of small game; the

— "LEARN'D philologist, who chase

A pining syllable through time and space,
Start it at home and hunt it in the dark
To Gaul, to Greece, and into NOAH'S ark."

There are many persons who set themselves up as teachers and critics, whose intellectual claims to the guardianship of the Muses seem, as Coleridge suggested, "analogous to the physical qualifications which adapt their oriental brethren for the superintendence of the harem." Of what pith and bone are the productions of such minds? How strikingly they resemble "the tinsel that shines on the dark coffin-lid," the type and record of defunct powers only:

"KNOWLEDGE and wisdom, far from being one,
Have oft-times no connection. Knowledge dwells
In heads replete with thoughts of other men;
Wisdom in minds attentive to their own."

The unchivalrous literature of our land and times abounds in "sentimental episode and milk-and-water duty;" manhood clothed in other garments than pantaloons, and pulling in accents far from masculine. There has come to be a strange inversion of the sexual poles; feminine timidity, feminine vanity, and devotion to fine display, feminine lassitude and love of morbid excitement, instead of the vigorous, noble, magnanimous and heroic minds of literature's golden age. Our students, it would seem, emulate those young German ladies described by the historian of the sorrowful age of Western letters, who, when pale and languishing sentimentally became the fashion, "painted themselves white, starved themselves thin, and drank vinegar, in order to get up the genuine invalid look."

Contemplate the hopeful denizens of many of the college dormitories of our land. See them with their heels on the mantle, a "chaw of 'bacca' in their mouths, and their chins in close proximity to the lowest button on their jacket. When they emerge from classic balls with sheep-skin honors, what qualifications will they bring for the great struggles of life? A few Latin and Greek roots in their cadaverous skulls, a pair of green spectacles athwart their pimpled noses, and the dyspepsia in their bowels; these constitute the grand enginery for achieving usefulness and honor! Ay, look at our hero:

"IN his brain,
Which is as dry as the remainder biscuit
After a voyage, he hath strange places cram'd
With observation, the which he vents
In mangled forms."

So far as mental or moral excellence is concerned, it would be quite safe to declare of such, as Sir Toby did of the redoubtable Andrew: "If he were opened, and you find so much blood in his liver as will clog the foot of a flea, I'll eat the rest of the anatomy!" And with Holofernes in "Love's Labor Lost," we may righteously say of such an effeminate abortion, who, "draweth out the thread of his verbosity finer than the shape of his argument," "I abhor such fanatical fantasies, such unsociable and point-device companions, such rakers of orthography." Pedantic ostentation has been finely ridiculed by that veritable historian, Jack Downing. When General Jackson and the Major were at the village of Downingville, soon after the degree of L. L. D. had been conferred, the President made a speech to the people, which was duly reported by the great man's statelike. "Here," says he, "the General was goin' to stop; but says I in his ear, 'You must

give 'em a little Latin, Doctor." Here he off his hat again; "*E Pluribus Unum*," says he; "*Sine qua non*." "That'll do, General," says I. Quotations from the ancient classics, even when understood by the hearers, which is seldom or never the case, are about as appropriate to the topics in hand as "Old Hickory's" Latin to the speech he had been making.

Nothing but severe and protracted discipline in the stern realities of life can impart vigor to body or mind. The Romans were invincible so long as their patriotic leaders ate simple food from wooden vessels, and contemptuously ordered their effeminate captives to be served with dainties upon silver. Men fail, not so much from an original want of strength as from the bad husbandry of the powers they possess. Unity of purpose, aided by rigorous and fixed principles, is essential to success, and when properly exercised is sure to win it; but energies of the finest scope and largest measure, when dissipated in futile plans and spasmodic efforts, are more impotent than powder exploded on the surface of a rock. The mind cannot long revel without deterioration amid the relaxations of imbecile delights any more than the body can subsist vigorously on the aroma of floral distillations. The aimless dupe, emasculated of all noble strength, who attempts to protract a worthy existence on such food will soon have his epitaph written in Pope's line:

"Died of a rose, in aromatic pain."

The mightiest hero must perish in ignominy as soon as he allows himself to be thus ingloriously reduced. The net of disgrace and destruction will be instantly and inevitably cast over the recumbent form of Mars the moment he shall consent to lie enervated in the bower of Venus. On the contrary, Achilles, in the hands of the centaur, trained to arms and the course, and soothing his mind after impetuous toil by the mild influence of melody, was but the type of manly dignity and national strength. The rugged and the elegant are always blended in the persons of the truly great. Scintillations of fancy, intermingled with masses of logic, adorn the nakedness of prose, as stars embellish sombre night; imagination clothes adamant argument with the blossoms and fruit of inspired eloquence, as a tuscan vine wreathes its rich festoons round sculptured granite.

But, like Anteus in the struggle, we must derive our strength through direct contact with the world. There is a certain healthfulness of mind, as of body, produced by constant converse with nature; a perpetual mental living, as it were, out of doors. Grecian literature is thoroughly imbued with the elastic air and landscape beauty in the midst of which it was formed. The sky of that glorious land surpasses all other climates in brightness and purity; the scenery is richly diversified, and nature deals lovingly with her familiar and fond devotees. The Greeks spent much of their time in the open air, in athletic and cheerful exercise. Through their whole being there reigned a quick sensibility, out of which sprang a glad temper and a keen enjoyment of life; acute senses and vivid apprehensions, a tender and child-like feeling, full of hope and enthusiasm, combined in their composition with reason and forethought. These influences of climate and custom, these traits of national character, like an Hellenic signet, are stamped on all their masterly productions. It was this spirit of animal and intellectual health that Akenside invoked in the "Pleasure of Imagination":

"Be present, all ye genii, who conduct
The wandering footsteps of the wandering bard
New to your springs and shades; who touch his ear
With finer sounds; who heighten to his eye
The bloom of nature, and before him turn
The gayest, happiest attitude of things."

These are the healthy minds who love the green earth with her streams and to rests, fruitful fields and bending skies; spirits that luxuriate in infinite grandeur and eternal charms, cheerful and fragrant as the sublime beauties they adore. Vastly different are the Rousseaus, the Zimmermans, the Kotzebues, and their like, full of diseased sensibility, a pale host of woe-begone ranters of ingubrious libels on nature and nature's God, whose wailings of morbid peevishness and misanthropic sentimentalism are loathsome to all pure and aspiring minds.

The writers who with humble scrutiny live in closest alliance with nature are always the most happy. Take that group of Scottish poets, Burns, Bloomfield, Clare, Hogg, Cunningham, Wilson and Scott; those vigorous sons of earth, panting with the throbbings of God's breath in their souls; a magnificent cluster in the literary heavens, which we may well call the "Constellation of the Plough." They were cradled on the bosom of the INFINITE; the universe was laid under contribution

to develop their strength; they grew up whole-length men in the effulgence of ten thousand educational rays coming from the remotest luminaries of creation to warm their hearts and fire their eyes. Scott in particular was a model instance of healthful energy. In youth it triumphed over physical impediments, and in spite of his lameness, made him conspicuous in every sort of athletic exercise; climbing dizzy precipices, wading treacherous streams, and performing pedestrian feats that makes one's bones ache to read of. With what Herculean drudgery did he urge his way through all sorts of literary toil! Lockhart, referring to the almost superhuman efforts which the "Wizzard of the North" made to supply the insatiable demands of Ballantyne's press, compared him to a steam-engine with a train of coal-wagons attached. "Yes," said Scott, laughing, and making a crashing cut with his axe, (for they were felling larches,) "and there was a cussed lot of dung-carts too!"

The final remark to be enforced under this head is, that moral culture should occupy a prominent place in a manly education. This language is not designed to embody cant or inculcate a creed, but simply to insist on what human weal demands. We should omit nothing that tends to fortify the body, polish the mind, and enoble the heart. Vigorous health, a robust constitution and vivacious spirits are valuable possessions, but we must have something more to resist the frailties and moral poisons incident to depraved beings in a world of sin. We are put into a tabernacle of clay, not to be buried in it, but to be carried about by it, as fire is transported in a vessel of earth; and our salvation depends upon the care with which the sacred flame is preserved. It was Martius who said: "Wisely did the poets determine, when they had subjected all the other gods to the empire of Venus, that neither she nor Cupid should have any jurisdiction over Minerva or the Muses." Beauty under the fascinating shape of Calypso, for a long time enthralled the brave son of Ulysses, and by the might of her blandishments held him captive in her island. He vainly imagined that he was adoring a divinity, while he lay ingloriously in the arms of voluptuousness; but an exalted influence invaded him suddenly under the venerable shape of Mentor; he is reminded of his better destiny, throws himself into the waves, and is free. To preserve our person from disgraceful stains, self-violence is frequently required. "A pure conscience is a perpetual feast," and it is only while we are frugal, temperate and chaste that we may expect

"Good digestion wait on appetite,
And health on both."

At Sparta, as soon as a child had outgrown the supervision of the nurse, he was led by matured teachers constantly toward a moral goal. To reach the sublime standard of what man should be, the glorious ideal of perfection, demands constant application; the unwearied task of one's whole existence. "He who would do some great thing in this short life," said John Foster, "must apply himself to the work with such a concentration of forces as, to idle spectators, who live only to amuse themselves, looks like insanity." Nothing good is attained without steady, strong, protracted effort. The bird that flutters least flies highest and is longest on the wing. This kind of manly character was exemplified in Howard's perpetual fire of benevolence: "The calmness of an intensity kept uniform by the nature of the human mind forbidding it to be more, and by the character of the individual forbidding it to be less."

Moral culture that is wise regulates human faculties, but does not mutilate them. There is more hope of a rogue than of a fool. Better have an exuberance of inbred vigor than the suppleness of sterility. A current of overflowing fullness may be rendered useful without having evaporated; excess of spirits may be curbed, but should never be crippled. True education is not a decoration of the surface, but a central soul and substance; it is the food of our spiritual nature, the arterial blood, informing every limb and quickening every muscle with life, beauty and strength. Progression is the law of the universe; all things, animate and inanimate, are full of it. Every thing in the vegetable world grows from its centre outward; "First the blade then the ear, then the full corn in the ear." Every thing has its process of education; dew, sunshine, and gentle showers for the flowerets of the parterre, frosts, storm-winds and thunder-gusts for majestic forests. Man too, enters the world a mere bud of being; a germ containing within himself a stupendous power of expansion, as a seed contains a tree. His blossoms must unfold, his leaves must spread, and his branches must shoot forth, nourished by free gales and genial sunshine, or rich fruit will never descend therefrom. The artificial appliances of the hot-houses are not adapted to this sort of cultivation, but natural elements rather, as they come

down from the open heavens in alternate summer and winter, gentle zephyrs and whirlwinds dire. Men who have not studied long and devoutly with unprotected brow under the dark clouds of adversity, will be slow to appreciate the value of time, and unskilful in the use of resources the most prolific. Rich stores of mental wealth will lie around such, like the plunder of a sacred city; like this, too, it will be squandered in the pursuit of casual objects and ignoble ends.

The solemn games of ancient Olympia had a moral aim and an useful tendency; they cherish a popular respect for voluntary efforts of manly strength and the sacrifice of selfish gains. They taught aspiring youth to pass joyfully through peril and toil to a goal where a speedily-withering crown was the reward, or rather the symbol of the reward of victory. All the competitors were carefully examined as to their personal worth. Conducted to the foot of the statue of Jupiter, where was a plate of brass containing terrible denunciations against the perjured, they solemnly vowed that they were clear from all infamous and immoral stains, and that they would employ no unfair means in trials of skill. After this they returned to the stadium, and took their stations by lot, and then the herald publicly demanded: "Can any one reproach these athletes with having been in bonds, or with leading an irregular life?" This was in time of Paganism: how would Christian students pass the test?

Would to God we had more healthy and holy spirits in the literary circles of our land! We have too much whining sentimentalism in the composition of our writers; men whose pressure of misfortune produces nothing but pain, because they spend more time in multiplying and bemoaning their miseries than in providing a relief for them. But there are others of a nobler class, who cherish the loftiest thoughts even while oppressed by the meanest wants. They are men who have imbibed moral lessons amid actual conflicts with disasters and distress, and have added fresh endurance and flexibility to their spirit from elements agitated and purified by storms. "He who would write heroic poems, should make his whole life an heroic poem," said Milton; and like that prince of authors, the true literary man will be inspired with a lofty emulation, cheering his solitary meditations with hope, prompting him to struggle, to endure, to conquer difficulties; or if defeated, to

—"ARM the obdurate breast
With stubborn patience as with triple steel,"
[To be continued.]

One of them.—The Cincinnati Signal relates the adventures of a young reprobate, who, under the cognomen of Franklin Ward appeared in that city early in August, represented himself to belong to one of the first families in Alabama, cut a swell, made love to and seduced his landlady's only daughter, and then decamped one night with sundry watches, purses, &c., belonging to his fellow boarders, and six silver teaspoons belonging to the landlady. On learning the heartless desertion of her seducer, the young lady swooned and awoke a raging maniac. At last accounts she was in a dangerous situation. We trust that means will be taken to arrest the career of the miscreant who has wrought this misery.

Youth's Department.

JAMES LUMBARD, EDITOR.

Original.

THE FAIRIES AND THE SEA SHELLS.

BY MISS A. A. MORTON.

Once a troop of Fairies went down to the sea,
With hearts all as joyful as joyful could be;
And they danced, and they sung, each gay little sprite,
While their eyes they twinkled like stars in the night.

Then they bounded along where the waters lay,
And they looped up their curls with the briny spray;
Such a sight of beauties, right well do I ween,
Ne'er before, or since, have the waters seen.

But, oh sad to relate! that very same night,
Old Neptune's spirits were in a sad plight,
And he liked not to hear their songs, and their jests.
So to punish them quickly he thought 'twas best.

Straightway he sank down to a coral bower,
And sent up an army, in all its power.
Of mermaids, and nymphs, in their armor bright,
And their helmets that glistened like burnished light.

All the Fairies they trembled and could not flee,
So they bore the poor things far down in the sea;
Then they gave them up to old Neptune's care,
And he shut them, each one, in a sea-shell rare.

Then, they set at defiance, the rough sea-king,
And each prisoner began, right stoutly to sing;
But soon their sweet voices grew mournful and low,
And their songs of gladness all ceased to flow.

And, ever since, they've continued to moan,
And the light from their eyes has faded and gone;
From out of each pretty, each rosy-lipped shell,
Their sorrowful tale, to us mortals, they tell.

Hatfield, Mass.

From the Christian Inquirer.

THE LITTLE CHILD'S MORNING HYMN.

The morning bright,
With rosy light,
Has waked me from my sleep;
Father, I own
Thy love alone
Thy little one doth keep.

All through the day,
I humbly pray,
Be thou my guard and guide;
My sins forgive,
And let me live,
Blest Jesus, near thy side.

O make thy rest
Within my breast,
Great Spirit of all grace;
Make me like thee,
Then shall I be
Prepared to see thy face.

Original.

A Rainy Sunday.

Sunday, October 24th, was a very rainy day at Williamsburgh, so that many children were compelled to stay away from Sabbath School. But we did not, on that account, close the school: No, ten boys met together, with three male teachers, and we had quite a happy time. As some children, belonging to large schools, may wonder how that can be, I will tell them what we did.

First, we sang a pretty hymn to a tune which we like very much. Then we joined in prayer, to our Father, for His blessing. Next, we sang a hymn about the Good Shepherd. Then we had a very pleasant conversation about the rain. We spoke together of the clouds; how they were formed of vapor, caused by the action of the sun upon the moisture on the earth's surface, just as steam issues from the spout of a tea-kettle, being caused by heat acting on the water. And then we thought how the cold air blew upon the clouds, and condensed them, or changed them to drops of water; just as when you hold a cold plate or dish over the steam from the kettle, it very soon becomes covered with moisture. Then we spoke of the use of rain: how it fertilizes the fields, and causes the grain and the grass, the trees and the flowers to grow and bear their proper fruit, and how necessary it is, also, to supply us with drink, without which we could not live. There were other matters alluded to, but the conclusion we came to was, that even if it does sometimes cause us some inconvenience, the rain is one of the greatest blessings our Heavenly Father has given us, and instead of fretting when we see it fall, we ought to love Him the more for it.

The scholars present then recited their lessons, received their numbers of the "Gospel Guide," and were dismissed.

I think children could be as happy in a small as in a large Sabbath-School, if their hearts are right.

G. L. D.

James Stebbins: Or the Way to be Happy.

The next night as James came into the room, his mother said to him, "I shall not inquire whether you have been happy to-day, my son, for it is evident that you have. But, before I bid you good night, I wish you to tell me some of the things which have made you so."

"I will commence then with the morning," said James. "I started up as soon as I heard my father's voice calling me, and it did not seem half so hard, as when I lay and thought about it; so I had time for a fine run in the garden before breakfast. It was so pleasant, I thought the birds never sung so sweetly before. I did not know that it was so pleasant early in the morning."

His mother smiled, and said, "The boys that lay in bed till after breakfast, are not the boys that make such discoveries."

"When the breakfast bell rang," said James, "I was right glad to hear it, for I had run till I was hungry."

"Did you re-gain your place at the head of your class?" asked his mother.

"No, mother; George Williams came very near missing a word, and for a moment I was ready to hope that he would; but then I thought of what you said, and that perhaps if he should lose his place, he would feel as bad as I did yesterday, and I was glad when he succeeded in spelling the word. When I went out, I found that one of the boys had knocked my hat off the nail in the entry. I was beginning to feel very angry, when I thought how foolish and wicked it was to get angry for such a trifle. When I had time to think more about it, I was very glad I did not get angry with him, for I did not think he meant to knock it down. When I returned home at night, I found Lucy was very busy looking at the pictures in my new book. I wished to finish reading it, and was going to catch it from her, but she looked very unwilling to give it up just then, and I thought I would go out to do something else, so I said to her, Lucy, I shall want my book when I come in again, and you will make haste and get through with it, won't you?"

And Lucy said, "Yes, James," and when I came back again she reached out her little hands to give me the book, and I felt very glad I had not snatched it from her."

When James had finished his story, his mother's kind look of approval, and her affectionate kiss, made his heart bound with joy. She went with him to his chamber, and knelt with him to pray that God would still help her little son to conquer all his wicked passions, that he might become a useful and happy man.

I hope my young friends will learn from the story of James, that neither pleasant weather, nor kind friends, nor any other blessings will make them happy, if they indulge in wicked and angry passions.

Agricultural Department.

Improvements in Agriculture.

The following glance at some of the improvements which have been made in agriculture within the last twenty years, is from the pen of Alexander Walsh, Esq.

Agricultural Associations.—The splendid agricultural improvements now here and there exhibited, are the result of Agricultural Journals and Agricultural Associations, where enterprising individuals meet periodically, and by interchanging their ideas, increase the general stock, in at least the compound ratio to their numbers; each one returns home with the knowledge possessed by the whole, and with a commensurate stock of new suggestions for future experiments and reflection. The spontaneous operations of the human mind in an unassisted state, require ages to arrive at results which the united efforts of numerous individuals, excited by emulation would produce, in perhaps a few days. Most other employments lead to associations, while the farmer remains in an insulated state, scarcely regarding the operations of his neighbor.

Agricultural associations of this and other States have already effected wonders, and those wonders are now becoming the joint stock of the Agricultural Society of this State, which has been got up by the unremitting and persevering exertions of a few gentlemen, who have therefore conferred lasting benefits upon their countrymen.

Weight of Cattle.—The records of the Smithfield market in London, prove that within one hundred years, the average weight of the cattle killed for that market has nearly doubled, rising from between four and five hundred to between seven and eight hundred, and the greater part of this increase has been in the last forty years. It is calculated that the cattle offered at the Brighton market, near Boston, average at least fifty per

cent more at the present time than they did twenty years since. This improvement we owe to the knowledge brought to bear on the breeding of cattle, and agriculture generally.

Improved Pigs.—Here is an improvement, which no one, however slightly acquainted with the animal can deny. The duller eye can distinguish between the round fat, beautiful Berkshire, and the thin, long-nosed, and long-legged hound-like creature which seems more fitted for the chase than the sty. The farmer feels the difference in his corn crib, and still more in his pocket. The difference in the cost of feeding and in the pork made, between the improved varieties and those generally fed twenty-five years since is not less than fifty per cent. This is the result of skillful selection and crosses.

Fruits.—Compare the quantity and quality of the vegetables now offered in our markets, with those exhibited thirty years ago, and the improvement is astonishing. From the growth of the cucumber to the production of the most delicious of our fruits, the influence of science is felt and the encouragement for further effort, and the certainty of an ample reward, is every where visible.

Roots.—Turnip Townsend, as Lord Townsend, the introducer of the turnip culture into England, was sneeringly called by the fools that vegetated within the precincts of the court, has added by that root alone, it is estimated, not less than sixty millions annually to the value of English agriculture. The introduction of the potato into general use as an article of food, had only equalled the benefit conferred by the establishment of the field culture of the turnip.

Draining Lands.—Thirty years ago, occasional attempts were made to open drains, but they were without system or skill; were principally confined to the worst swamps, and frequently failed of producing the desired effect. The light which geology has thrown on the nature of springs, and the effect which chemistry applied to agriculture has shown must be the result of stagnant water or wet soils on the cultivated plants, has demonstrated the best method of draining, and its necessity, and rendered fertile millions of acres that were wholly worthless before. Draining is one of the most valuable of modern agricultural improvements.

Plant Trees.—The man who plants a tree liquidates in part a debt which he owes to his ancestors, by paying it to posterity. A sensible writer says:—"There is no part of husbandry which men more commonly fail in, neglect, and have cause to repent of than that they did not seasonably begin to plant trees, without which, they can neither expect fruit, ornament or delight from their labors. Men seldom plant trees till they begin to be wise, that is, till they grow old, and find by experience the prudence and necessity of it.—When Ulysses after a ten years' absence was returned from Troy, and found his aged father in the field planting trees, he asked him, 'Why being now so far in years he would put himself to the fatigue and labor of planting that of which he was never likely to enjoy the fruits?' The good old man, taking him for a stranger, gently replied—"I plant against my son Ulysses comes home." The application is obvious, and is instructive to the old and young."—*N. Y. Farmer and Mechanic.*

Learning to Back.

If you would have your cattle learn this art, put them to an empty cart and let them back it down hill. Never pound their noses, for this gives them pain and wens, and makes them hold their heads down to avoid your blows. In such a position of the head the ox has no power over the yoke, for his throat is brought to bear on the lower part of the bow, and he cannot do much if he would.

By all means keep his head up, and then the yoke itself will bear against the upper side of the neck—the tough side—and against the horns. If you use a stick or whip, touch the fore legs with it; keep your stick under, and your steers will not put their heads down to come in the way of it. At first they will refuse to walk backwards, and will straddle away from the cart tongue in order to go sideways and see where they are to step.

But while the cart is drawing them back, it will be your principal business to keep the steers in time, that they may track after the cart. Be patient now, the cart is helping you, and the steers will soon choose to go backwards after the cart, rather than to stand still and hold it. In a short time your steers will learn to step backwards and keep their bodies close to the tongue, with their heads up. Soon you will teach them to run an empty cart back on level ground; and eventually your cattle will run back any decent load with nearly as much ease as they will draw it forward.

Consular Cities of China.

A NARRATIVE of an Exploratory Visit to each of the Consular Cities of China, and to the Islands of Hong Kong and Chusan. By Rev. GEORGE SMITH, M. A., late Missionary to China. Harper & Brothers, 82 Cliff st.

Little has been known in past centuries of the Empire of China. That an immense nation existed in the east of Asia which had made considerable advancement in the Arts and Sciences, comforts and refinements of civilization, has been long known; for since the discovery of a passage around the African and the South American Continents, frequent voyages for discovery and traffic have been made to that distant and ancient nation. And works have been published which profess to give the history, and general descriptions of the government, topography, religion, social policy, &c. But these are acknowledged to be exceedingly imperfect, for the policy of that nation has been to shut out, as far as possible, all intercourse with foreign nations, and prevent all new customs and improvements from coming among them. Hence no traveler has been able heretofore to explore very minutely the interior, or to gain admission to search thro their principal cities. Business has been done at arms length with all foreign ships, which were obliged to keep at a respectful distance. Trading stations were established where foreigners were permitted to reside: as at Whampoa near Canton.

The recent war with England has placed China in a new and more interesting relation to Christendom, and opened avenues by which more correct information of that singular people may be gained. Five cities, viz: Canton, Amoy, Foo-chow, Ningpo, and Shanghai, have been opened to foreign nations for commercial purposes, and become the residences of Consuls. A foot-hold having thus been gained, the indomitable industry and perseverance of Europe and America will not cease till every part of China is visited, and a thorough knowledge gained of all their institutions, customs, and condition. Gradually the light of Christianity will shine upon them, and the improvements, tastes, and fashions of more advanced nations will be adopted, and they, tho last will not be least in the enjoyment of the blessings of the Gospel. Already Missionaries of many sects from Europe and America are there at work scattering the seeds of knowledge, not wholly, we are sorry to say, free from the tares of errors, contradictions, and hostile opinions. But the truth will live, even while choked by error, and at every opportunity will advance, till finally all obstacles will give way, and its triumph be complete. As much as we may regret that a pure Gospel is not carried to them, we still rejoice that Christ is preached; for Christianity in its worst form is preferable to heathenism.

The work before us contains much entertaining and profitable reading. It is not merely a Missionary book, altho the author was sent out by the Church of England Missionary Society. It gives tolerably minute descriptions of places, people, customs, and personal incidents, which serve to make it very attractive and readable. We confess ourselves much instructed by its perusal. We like very much the general spirit of the author. He is not afraid to tell the truth about his own country, nor to do some justice to America, which are rare qualities in English authors. The fact is, Englishmen, as might be expected, are extremely odious in the eyes of the Chinese, while Americans are highly respected, as just and honorable men.

We have marked numerous passages which we have reserved for comment at some future time—especially those which relate to the Missionary efforts—the kind of food they give to nourish this starved nation, and the reception their doctrines meet with by the simple-hearted and unsophisticated people who have minds to consider them.

W. S. B.

RELIGIOUS NOTICES.

EXPLANATION OF THE PARABLES.—Third Lecture of the Course, in Bleecker street Church, corner of Downing, to-morrow evening. Subject, Matt. v: 29, 30—*On being Cast into Hell.*

ORCHARD STREET CHURCH—SUNDAY EVENING LECTURES.—In consequence of the severe storm on Sunday evening last, the discourse announced for that time, was postponed to next Sabbath evening. The Subject is—*St. Paul an Apostle*, in which it will be shown that he had supernatural wisdom and power, and ability to impart spiritual gifts to others.

Z. Baker will repeat to-morrow evening the discourse on the authority of Ecclesiastical Councils on matters of faith and practice, given last Sunday.

Br. Bulkeley will preach in Patterson next Sunday.

Br. Bulkeley will preach at Blauveltville in the morning and afternoon, and at Piermont in the evening of the 4th Sunday in December.

Br. A. C. Thomas will supply the Desk at the Apollo Saloon next Sunday morning and evening.

THE ATONEMENT.—Rev. J. Ferris will deliver a Lecture next Sabbath evening, at the Hall in Sixteenth street, on the above subject. All friendly to the cause of Liberal Christianity are invited to attend.

MARRIED.

In this city, Dec. 7, by Rev. O. A. Skinner, Mr. CHARLES W. FRANCIS and Miss WILLIMANA BYRON.

By the same, Dec. 12, Mr. WM. CHASE and Miss MARTHA A. WATCHTELL.

In this city, Dec. 2d, by Rev. O. A. Skinner, Mr. WM. W. FARWELL and Miss CATHARINE BROWN.

By the same, Dec. 4, Mr. WM. L. YOULE and Miss SARAH E. WRIGHT, both of this city.

PROSPECTUS

OF THE SEVENTEENTH VOLUME OF THE
NEW YORK

CHRISTIAN MESSENGER.

EDITED BY

WM. S. BALCH, OTIS A. SKINNER, AND S. C. BULKELEY.

A new volume of this paper was commenced on the 2d Saturday in November inst. The paper is greatly improved, and enlarged nearly one-third above its former size, and is neatly printed on good paper strong and white.

It is devoted to the defence and illustration of Universalism; to Morality, Literature, Science and Agriculture; to questions of Reform and Progress, and general Intelligence. It contains Sermons, Essays, Scripture Expositions, Reviews of Books, interesting moral Stories, Juvenile pieces, Denominational and general News.

Besides the productions of the Editors, it will contain articles from our best writers. Regular Correspondents, have been engaged in different parts of the country, to furnish us the earliest information touching the interests of our cause, which may come to their knowledge.

We respectfully ask the aid and co-operation of all our present patrons, and all who wish well to our success, promising, on our part to do every thing in our power to render the Messenger an acceptable and useful paper.

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